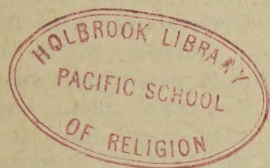


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[APRIL 28, 1949]



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ON BEING A GOOD DISCIPLE

*Blessed are the poor in spirit;
for theirs is the kingdom of heaven*

Blessed are they who recognize their need; for the kingdom of heaven can enter their hearts, but if they do not know their need and acknowledge it, the channels are closed and the kingdom cannot enter. Happy are they who have the mind of the learner; for they have the spirit of a disciple, and disciples become apostles.

The disciple is one who is ever learning. His heart is eager and his mind is awake. All that he has learned is the foretaste of greater truth. He delights in truth and hence he can find the deepest satisfaction in life.

Problems often begin when one stops learning—when he stops responding to the opportunities all around him. At such a time he becomes defensive. Being "conservative" in a kind of decadent sense, he begins to defend his position. If carried to an extreme he can become bitter, blaming everyone around him. He may interpret his lot as his fate. His resilience is gone and he therefore can "crack up" if he does not get back into the liveliness he has lost.

He may stop growing because he reads only the ideas with which he agrees. In whatever grooves he moves, he digs them deeper. This may give him a kind of simplified existence, but it does not make him a growing person. The luster and lure of life fades out and the deadliness of routine sets in.

That was one of the problems which Jesus saw. He met people who were not poor in spirit. They were sometimes "learned" people and they were sensitive about what they knew. Woe be unto anyone who challenged them! They were sometimes called the "teachers." Jesus said they also needed

to be learners. It is a sad day for a teacher and a difficult time for students when the teacher becomes merely a dispenser of knowledge. It is a happy experience for both teachers and students when the currents of life and thought flow in and through the minds of the group. One can always know that truth is healthful and that he who seeks it, far and wide, has the very wholeness of God's "out-of-doors" flowing in his veins. One can become a stuffy "rabbi," handing out parcels of knowledge, but he will have no contagion in his spirit. He may impart something to a mind, but he will never stir a heart. We need contagious people, whose lives are "catching." They are also the "poor in spirit."

Learning is not alone a process of sharing an idea, it is also a spirit of expectancy. The learner turns his face toward the morning. He knows that he has not exhausted the resources of God, and that if God has been with him thus far he will not be forsaken in his further seeking. He not only is concerned to know facts, he wants to know their meaning, and he cannot know their meaning unless he knows what God is trying to do among men.

He, therefore, wants to know God, not merely to know about him. As he uses sunshine, though he cannot analyze it fully, so he can have a sense of God in his life, though he cannot write a satisfactory definition of God.

He knows also that truth in a vacuum, or closely hugged to one's life, will have little meaning. He is therefore concerned to apply truth in his relationship with others. The learner is easy to live with for he knows that his life must reflect the truth he learns.

The disciple knows that men may quarrel over facts and miss the meaning which facts should convey. It matters very little, if one knows the history of a nation, but does not know

the significance of its existence, or if he knows all that is to be known about the facts in the life of Jesus, but if he finds no meaning—no lifting, saving power—he would better be mistaken on some facts in the life of Jesus than on the meaning of his life in the world.

The disciple is therefore not content with knowledge alone. He is interested in values. He is concerned with spiritual realities. He knows, for instance, that building a neighborhood is a deadly, tragic mistake unless neighborliness is developed with it. He is therefore a disciple of life and he knows what it meant for Jesus to say, "I came that they might have life, and that they might have it abundantly." If that was the purpose of his Master, then the disciple knows that it must be the purpose of his own life. He is therefore alive to the problems and opportunities of his community and of the world. He is world-minded. He knows that good men can harm one another indirectly and that better relations, economic, racial, etc., must be developed if the individual is to be saved to a greater life.

The disciple becomes rich because he is "poor." He finds living power, because he felt his need of God.

South Congregational Church, located on the edge of a Negro district in Chicago, Illinois, has become an interracial church. Five years ago, the congregation was white. When Nisei were settled in the neighborhood, many were welcomed into membership, and many Negroes followed. Church leaders, teachers, and choir have now become mixed, as have the youth and men's organizations. No quota system for distribution of offices is used, nor is it an "interracial project." It is, says the church, just a fellowship of Christians.

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We Can't Mechanize Brotherhood

AS surely as man is an organism and not a machine, so are the human groups to which he belongs. Organization is not wholly unlike a machine, it looks well in plan and promises well as it starts operating. It is never perfect and it calls for constant revision or repair precisely because men who compose it are not machines — they are fundamentally spiritual, changing, creative beings.

This is why much doting on "systems" is futile. We discuss "free enterprise," "capitalism," and "socialism" as though they were finished and fixed types between which to choose in some absolute sense, whereas each of them may take many forms or variations. We have socialized in one form or another in America. Our fire departments on the local level, and our postal system on the national level, are but two illustrations. "Systems" offer certain general patterns or directions with which we should be concerned, but there is no final pattern or system now in operation in any nation, nor is there one in the mind of any planner.

The soundness of any plan lies not primarily in making it into law, but in making it grow out of, and rest upon the developing experiences of a genuine community of people. Nationalization of anything is something of a hazard. The nationalization of medical services and of education are pending possibilities in Congress. Just what form these bills may finally take no one knows, but as for education, one principal seems clear — the one who pays the bills (the state) will apply controls over education. It offers the danger of policed minds. Certain features, such as extending opportunities for education and for medical services are desirable, and legislation to that end may be a useful possibility, but the trend to look toward Washington for everything is alarming.

The more that local cooperative groups develop and expand their cooperation, the more sound our economy is likely to be. It is regrettable that the American Medical Association has, in some instances, opposed plans for medical cooperation on the community level. Little wonder that the same idea on a national scale now appears.

Frankly we can't understand the logic of some Americans who rush toward socialization on a national scale, yet decry the danger of the omnipotent state. Why, for instance, are some pacifists afraid of the omnipotent state only on military questions, but ready to condone it on everything else? It doesn't make sense. On the other hand, we can't understand those who apparently believe that no community of people can, out of their own life, plan their community on a mutual assistance basis. A threat to free enterprise? Free to whom?

The North Atlantic Pact

THE North Atlantic Pact can hardly be justified from any other than a military viewpoint, and even that is doubtful. This means a further and serious deterioration of East-West relations. It is a military alliance, regardless of the mellow words which describe it as a form of wholesome regionalism, provided in the Charter of the United Nations.

Are we in danger of being put on the same skids which have taken nations into war? The idea of powerful alliances to frighten would-be aggressors into self-restraint is a thoroughly discredited policy. It may look purely defensive to those who create the alliance, but it never appears as such to those against whom it is planned.

The Russian mongering and maneuvering is even worse. Communist strategy is characterized by ruthlessness, deceit and tyranny. There seems to be little to which we can appeal in the regime except to Russian self-interest. But there are many students of international affairs, and of Russo-American relations in particular, who feel that Russian aggression is not to be anticipated in military terms, unless she is further goaded by the Atlantic Pact, but in political and ideological penetration.

They therefore contend that the Marshall Plan, if carried through, is the surest way to beat communism — to beat it by an economic and political rehabilitation of Europe. They likewise contend that the almost certain sequel to the Atlantic Pact — the complete rearming of Europe — is the surest way to neutralize every reconstructive value, by turning men, money and energy into armaments and a non-productive economy. They feel that we are thereby being beaten by Russia on the only front on which we might win.

International problems are not simply resolved by a negative argument — that militarism is bad, therefore we should enter no engagements, actually or potentially military in nature, yet it is that aspect of the Pact which makes it dangerous. Like all other international problems, it is a question of available alternatives. Have we exhausted all alternatives to a military alliance? If we have, it is a sad prospect for our world.

We have yet to see an all out courageous plan for disarmament, for a stabilizing of East-West tensions, and for a full and sustained drive for recovery. We seem to operate upon the assumption that the essential intent of Russia is a large-scale military aggression. Doubtless that is a possibility if the policy symbolized by the Pact is continued. To doubt the basic intention of Russia to conduct an eventual full force military aggression is not to whitewash her. It is rather an attempt to discern what her real strategy and intentions are, and to meet them.

It seems more than a possibility that a policy of vitiating recovery through the Marshall Plan, by creating a vast non-productive military establishment

in Europe, to be sustained by America, is the surest short-cut to creating the conditions for a communist harvest in those nations.

Certainly there is a risk in whatever policy we pursue, but the risk which the Atlantic Pact presents is (1) a sabotaging of genuine economic and political recovery of Western Europe, (2) the turning of American money from the recovery program to a permanent burden of armaments which America must continue to carry in large measure, (3) the almost certain result that if Russia should attack Western Europe she could overrun it in any case before American armies could arrive, (4) the creation of eventual breakdown of European economies and the "big chance" of a communist harvest.

Is Russia waiting, waiting for that windfall? Probably so unless she decides that a military attack upon her is in the making, then she may shift her plans and strike first. That point of view, at least, represents the thinking of many serious students of Russian mentality.

Fiduciary Corporation of Friends

FOR a number of years, Friends have felt a growing need of an incorporated Trust-Foundation for gifts and bequests designated for purposes congenial to Friends' principles and activities.

In 1947, the Executive Committee of the Five Years Meeting authorized the formation of such a corpora-

tion and named certain persons to accomplish this purpose and to constitute the first directors. All this has now been completed and a prospectus will be sent in response to any request.

Gifts and bequests made direct to Friends' Meetings and the several agencies of the Society of Friends are increasing in frequency and amounts. This places Friends under a clear obligation to provide every known safeguard for their custody and scrupulous administration.

The final disposition of property and funds for that purpose, and the fixed and regular contribution to Friends' work over the world, are a central part of our life, and should be more generally and more largely made than heretofore. Our own work in many departments is crippled and restricted for want of funds as urgent calls vary and spread.

The element of safety and permanent administration of any gift to such a Trust-Foundation, for the benefit of the specific cause favored by the donor, is obvious.

It is interesting to know that this incorporated Trust was very central in the concerns of our beloved Rufus M. Jones, and that the affixing of his signature to the Articles of Incorporation was one of his last acts.

The cordial consideration of Friends and others is invited to this long-needed implementation of our growing usefulness to the world.

E. T. E.

From the Editor's Window

A Meditation on Good Friday

OUR second-story office is hardly high enough above the street level to be called a "crow's nest," but by its size it might well qualify. From our building on the southeast corner of a city intersection, our window presents the usual downtown appearance of an average small city. Ordinary filling stations occupy the two west corners of the intersection. One offers "Standard" power to the passing motorists. The other sharpens the appeal with "Dynamic" fuel for sale. Under the Standard sign a "Quaker State" oil emblem swings in the wind—a symbol of supposed quality, taken over by commerce.

To the extreme left are the roofs of ordinary small homes. Directly to the west, and beyond the Standard station, is a Lutheran church. Above its red brick walls rises the square tower in which a bell presumably rings on our non-working Sundays. It reminds us that Richmond, in history, and in present population, is quite as much Lutheran as Quaker, with five Lutheran churches and many Lutherans in the business and professional life of the city.

Across the street to the north of the church is the office building of a physician, a Lutheran, and a man who has become a friend of the editor, and whose practice has served many citizens of Richmond for several years. In his back yard is one of Richmond's few magnolia trees. Each spring we count the days until the blossoms begin to appear on it and it becomes covered with inner splendor. We never see that tree in bloom without thinking of North Carolina, the Yearly Meeting, the College and their Friendly homes, where magnolias are at their native best. Beauty, such as the magnolia presents, is neither Lutheran nor Quaker. It bears no label except that of the common human qualities, and they are not denominational.

To the west of the doctor's building and along the north side of the street are yet other homes and business buildings, at the end of which row is a dairy, a cooperative venture, marking a variation in usual business enterprise. Above these roofs rise the lines of the county court house suggesting community organization and govern-

ment. To our extreme right there are yet more buildings and roofs with various lines, not too sightly.

At the intersection, immediately below our window, the impersonal traffic light in clock-like precision restrains and goads traffic. It is, of course, the usual kind of traffic, with the usual kind of drivers. Now and then brakes screech, and yet less frequently miscalculating drivers crash.

Very ordinary, isn't it? Yes, but like other ordinary pictures it suggests extraordinary thoughts. The science of medicine and the healers all over the world are symbolized in it. The spiritual ministry of vital churches are suggested. The long difficult paths to law and order are hinted by the court house. Even in the commerce and traffic which we see there is more than buildings, vehicles and "things." They, in their presence or movements, are like the habits which clothe the normal citizen.

In the hearts of those who buy and sell, who walk or drive, is spiritual hunger, sometimes a sharp pressure to

know not only *what* they are doing, or *how* to do it, but *why* they live and work! We are all one in that fellowship. Our life, in the mass, as viewed from some window, may seem little more than movement and routine, but for one in that human stream who carries a sorrow, a physical pain or some new joy, life is not, at the moment just ordinary. A deeper soul-stir tells a man that he is not made for routine, but for creation; not for dead levels, but for climbing.

What kind of a day is it as we look from our window and write? Had you, dear reader, supposed that it is a bril-

liant sunny day in which the buildings rise in clear etching against a blue sky, and in which the magnolia glitters? No, it is a chill, blustery day. The wind is blowing under a gray sky and across wet streets. Billows of snow are swirling in great clouds of confusion. The hard wind is battling the magnolia tree, twisting its branches, and the falling petals, torn too soon from the parent blossoms, are swirling with the snow.

Yet it is spring—good Friday, April 15. The present weather fits Good Friday better than a calm sunny day, for Calvary was a storm center. The *real*

crisis in life was pictured there. Crises also appear in the “ordinary” run of life. Winds may destroy magnolia blossoms; evil may have its day; but the imperishables are yet with us. Love and life are supreme. God lives. Roots grasp the soil and keep alive the sources of water and food. A Life, a Life supreme is rooted in God, the eternal defies every temporal storm. His body may be crucified, but crosses and nails cannot touch the eternal Christ. They can only reveal their own futility. It is Good Friday, and it is dark and stormy, but wait—the third day!

Quaker Response to World Need

Anticipating Friends World Conference

By David O. Stanfield

ALREADY many Friends are hopefully anticipating a stirring fellowship of like-minded and like-motivated Christians coming together at the World Conference of Friends in 1952. Preparations are under way for this gathering of Friends of the world in London. At this point, much of the preparation is concerned with topics for consideration and discussion for the conference. A concern has been expressed that Friends direct their consideration toward the world life about us and our response to it rather than just a self-examination of the Society.

The outstanding testimony of Friends in this century to the world has been through the American Friends Service Committee and the Friends Service Council (English). Most people outside the Society have come in contact with Friends through these service groups. These contacts have been made in the interests of mercy and greater understanding. In many areas of suffering and need “Quakers” have become synonymous with “food and clothing.”

Friends have taken some pride in the recognition they have received for this service to their fellow men. The height of such recognition came when they were awarded the Nobel Peace Prize. We are becoming known as a group who satisfies the physical hunger and thirst of the “forgotten peoples” of our day. There have been many who have received help from Friends, however, who have asked, “Why do you do this?” As glad as needy people are to receive satisfaction for their physical wants from Friends, still many have stopped to wonder what the motivation for this unselfish and unobli-

gated service is. Service Committee workers have found the more difficult part of their service is to explain their motivation to other peoples in a way that they understand. Many Friends are now under the concern of “preaching what we practice” more effectively.

The needy peoples welcome the fruits of that motivation, and others, although not in need, look on this service admiringly, but neither group is thoroughly satisfied. They long for a better understanding of that motivation and an opportunity to share in it. They have seen the fruits of the Spirit, and now they want to share in the Spirit and not just its fruits from the hands and hearts of others.

Yes, these “forgotten peoples” at home and abroad unconsciously hunger and thirst after *righteousness*. Although the hunger and thirst for the necessities of physical life continues to be a grave problem in many parts of the world, the hunger and thirst for righteousness is a graver and more serious problem. This is a problem that is not confined to certain areas of war-ravaged lands; we find it confronting us on every hand abroad and here at home. This is a need and a challenge facing *all* Friends, not just the small proportion of Quakers actively engaged in service work.

I am convinced that there is very evident today an awakening hunger and thirst after righteousness within millions of men and women. It is true that of these millions only a very few identify the uneasiness within their hearts as hungering and thirsting after righteousness. They are seeking some-

thing or some one out of their anxiety and dissatisfaction to give them real purpose and justification for life. Their anxiety arises out of their concern over human relationships and over the threat to individual significance as the “cold war” rushes on with increasing momentum and as impersonal industrial and political forces shove them around.

We are surrounded by seekers who quietly and fearfully search, whose thoughts are expressed not so often in words as in their troubled eyes which ask, “Is it foolish to hope? Is life a welcome gift or a dreaded burden?”

This is what we Friends see in the world about us. What is our response? Can we minister to such hunger and thirst, as we have ministered to physical hunger and thirst? Can we help them find satisfying food and drink for which their hearts yearn? Or again we might ask, “Can we share with them the Spirit that has empowered us in our fruitful service to physical need and suffering?”

With thankful hearts we ought to recognize that God has placed in the hearts of His children such deep desires that we cannot be at peace until His Spirit is active in our hearts. Fortunately these seekers of today are not content; in their search they sometimes look to us expectantly. And when they come, can we do nothing but falter? Instead, should we not respond to such an approach as a grand opportunity? It is a work of great difficulty to help people who do not think that they need help and who are self-satisfied, but it is quite a different thing to

work with people who are seeking and want help.

A rural minister was talking with one of his farmer-neighbors, telling the farmer about a minister's conference he had recently attended. The farmer asked what they talked about at the conference. The minister replied by saying that they spent most of their time discussing how to get people to come to church. The farmer paused and then said that when farmers got together they didn't talk so much about how to get livestock to the feeders, instead, they spent their time talking about the feed they put in the feeder!

We are faced with the question about what kind of food we can pass on to the seekers who live hungrily about us. If we are to respond at all to this opportunity, then our task will be largely one of identification with them. They recognize their distress as coming from their uneasiness about human relationships as they ask, "Why can't mankind live together peacefully?" Only a very few see any correlation between human relationships and the Divine-human relationship. Jesus points out that the way in which we should live with one another is based on the way in which our Heavenly Father acts toward us. In our task of identification we can help today's seekers see this correlation. We can help them see that their inner anxieties and fears can be stilled. We can help them see that what they are really seeking is righteousness—a right relationship with God. Our task of helping each other find "the Way" calls for great patience. Yet, if our patience wears thin let us not forget how patient and forgiving our Father is with us!

I feel that Friends have been blessed in receiving a distinctive revelation and a moving Spirit that will bring satisfaction to the host of seekers if we are faithful to that revelation and that Spirit. The way in which the morning worship, which was in charge of Friends at the World Council of Churches at Amsterdam was received testifies to the universal appeal of our message. Let us be careful to avoid the pitfall of thinking that we have received a full and final revelation, however, for I feel that we shall find our ministry to these seekers much more rewarding if we continue to seek along with them.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." May we be blessed in pointing the way to others and in continuing our search for God's word to this generation.

The North Atlantic Pact

A Two-Way View

By Devere Allen

From two angles the North Atlantic Security Pact can hardly be criticized. The vituperative onslaughts by Soviet Russia were to be expected, and will be discounted in the West; such attacks are regularly hurled at the most innocuous moves by governments, peoples, individuals, or even fellow-Communists out of favor with the Kremlin. Nor will anyone take very seriously the complaints put forward by unreconciled isolationists, who seek to squeeze American policy into a bygone era, apart from the world, much as one might try to put an oak tree back into the original acorn.

Fair-minded thinking and cool discussion are the best means of approaching the Pact and its possible consequences. Exaggeration, of which there has been much on both sides, can do nothing but harm. Only one thing could be worse, and that is no discussion at all. One reason why millions of people in the United States and Europe feel uncomfortable is because the Pact was worked out so they have to take it whatever they really believe. It can be argued that the text had to be talked over in private, then signed, then put up for ratification or rejection. In reality, however, the peoples of the signatory nations virtually have no choice. That makes the agreement a trifle curious as a defense of democratic rights.

In favor of the Pact, some things can certainly be said. Mainly it can now be contended that Russia knows where it stands; knows where it cannot transgress without war. Even Henry A. Wallace once said that such an open declaration should be made. It may also be said that a balance of power—basically the aim of the Pact—has in history sometimes maintained a truce, though never a real peace, for many years. But even on these points, it has also to be said that some regions where Soviet aggression has appeared most likely—such as the Middle East—are not covered by the Pact at all. And usually, when a balance of power has been useful, there has been a third great power to act as a balancer—a condition which in the current instance does not exist.

Against the Pact many arguments may be mobilized. One not easily brushed aside is the oblique way in which the agreement meets Russian methods. An overt act of military ag-

gression appears to be required before action can be taken to halt aggressive conquest. But aggressive military acts have not been the Russian way; rather Moscow employs, in lands it wishes to bring under dominance, more subtle means—propaganda, infiltration, diplomatic pressure, internal revolt. The Pact would have been of small advantage in Czechoslovakia.

Is it provocative? Nobody seems to know. The conventional thing to say is, "Wait and see." But Franklin D. Roosevelt once declared (in the preface to his *Public Papers and Addresses*, 1940): "An attack today begins as soon as any base has been occupied from which our security has been threatened." By this definition, Russia will surely find those to feel she is justified in her contention that the Pact is submitting her to danger, and that the western democracies, as well, are resorting to aggressive designs. The Soviet case will appeal more strongly in Asia, for example, than the West might desire.

The European peoples will not feel more secure under the Pact; there is much evidence to the contrary. First-hand observers, of whom the present writer is only one, find constantly that what the Europeans fear most is war. They look at it this way: while there is absence of warfare, there is a fair chance that Russia, at worst, will not openly invade, but will stick to former methods; but if war comes, invasion is a certainty. Europeans prefer to take the first chance, provided the Communists can be kept on the retreat politically, rather than press the cold war to a point closer and closer to combat. Many of them feel, too, scant jubilation in a treaty to preserve democracy which admits such countries as Portugal, whose dictator has shown first-rate skill at rendering elections farcical. They ask, "Is dictatorship supposed to be all right, so long as the dictator plays on our team?"

Another cause of concern is this: the proponents of the Pact are doing too much kidding. They would have the world believe that through the lend-lease armament program to follow the Pact, West Europe can be made strong enough to stay Russian armies until the Yanks have come. Military experts, among themselves, make no bones about saying this is impossible. What the Pact may do is to distract energy needed for recovery of the high in-

Industrial potential which is basic to real defense, either in peace or war. Worst of all about the Pact is its bad timing. The Marshall Plan has been performing its task with brilliance. In face of the program of building up a better life in Western Europe, Communism was in full retreat. Even in its own domain, it was fumbling, uncertain, losing prestige, troubled by schisms and splits. A method so conspicuously successful, one might have supposed, would be pursued to its logical end, complete recovery, before a hard-boiled, extraneous, and questionable tactic was introduced to meddle with it, possibly to nullify its best results.

Once again the world's peoples have been maneuvered into the unenviable position where they must sanction outworn, explosive methods which often have led to war, and do it all in the holy name of peace. For from now on, the militarization of Europe will come to symbolize peace, and those who oppose such methods will be accused of aiding war. Without European rearmament, we shall be told, the Pact is useless; to seek further peaceful organization of the world without militarization will be to oppose peace itself. This will be a travesty of the truth, but it is one of the consequences the Pact is almost sure to bring.

The sincerity of Pact advocates cannot be questioned. But theirs is the burden of proof; theirs, before history, a heavy responsibility. The least they can do is meet the doubts of those who query the wisdom of their leadership. To date, they have not done so.

For Younger Friends

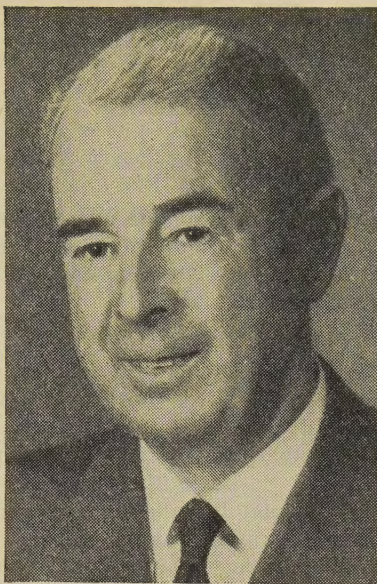
A HAPPY CONTAGION

"Fire! Fire!"

Terrified shouts rang through the streets of Kanda in Japan. People began running toward the center of the city where angry red flames and black smoke were already reaching to the sky. As they came near, the people could feel the heat pouring around them. Then there was the hiss of steam as water was thrown on the fire. Planks and beams crumpled and sparks showered round about.

The people fought bravely and well until the flames were gone and there was left only the sizzling, snapping end of the fire. When there was time to count, it was discovered that twenty houses had burned.

It was almost too much to bear; first the war; now the fire; twenty families



R. ERNEST LAMB

RETIRING SUPERINTENDENT

Having served several years as superintendent of California Yearly Meeting, R. Ernest Lamb has resigned. The Yearly Meeting has advanced to a marked degree under his leadership. He will visit his boyhood home in Ireland and then visit among Friends of the Five Years Meeting.

without homes, without furniture or food or clothing. The people of Kanda were very discouraged.

Then down from Tokyo came a jeep. In it were some food and clothing for the twenty families. Though they were brought by Esther Rhoads, a Quaker worker, the relief gifts had come from many Americans working together in Japan under the name of LARA.

The people of Kanda watched the jeep come into their city. At first they watched quietly. Then one of them, a young man, said, "Here comes help from LARA—all the way from America. But what about us? Can we stand still and let others help and do nothing ourselves? Are we good neighbors? Or aren't we?"

Others caught the idea. Quickly they borrowed a cart and went through the streets of Kanda with their message: "Are we good neighbors? Or aren't we?"

The people of Kanda were, indeed, good neighbors. None of them had very much themselves, but they shared what they had. Into the cart went a cup from one house, two plates from another, a jacket, a dress, a kimono—until the cart was as full of good neighborliness as the hearts of the people of Kanda.—From the *Newsletter for Boys and Girls*.

HOME BUILDERS ARE WORLD BUILDERS

National Family Week
May 1-8

The theme "Home Builders Are World Builders" has been announced by the Intercouncil Committee on Christian Family Life, representing the Federal Council of Churches, the International Council of Religious Education, the United Council of Church Women, state, city and county councils of churches and denominational offices constituent to these councils. During this week, Roman Catholic and Jewish groups also carry out their own programs which highlight the importance of the home.

Leland Foster Wood writes, "The theme for Family Week, May 1-8, is Home Builders are World Builders. This statement recognizes families as vital factors in building understanding and good will which are the foundations of peace. Homes blessed by love and cooperation have incalculable power for good, while homes of bitterness and prejudice create conflict and insecurity. Removing war from the family is a step toward removing it from the world.

"Happy family relationships give a foundation for emotional health, create harmony in the home, and send out a good influence into the community. Children trained in good homes have a high average of success when they in turn marry and set up homes of their own. Unhappy families on the other hand create a vicious circle. They hurt their members and from them in turn go forth maladjusted persons who are likely to set up other unhappy families. It is well known that personal maladjustments and nervous ailments, as well as delinquency and crime, often stem back to such homes.

"Each Christian family should be a center from which a network of good influence radiates out into life. Christians must think in a world context and practice good neighborliness, not only locally but across national and racial lines. Homes in which world problems are discussed, and in which prayer is offered for people in all lands, build world understanding and help to bind humanity together."

Here are some Scripture readings for the week: I Corinthians 13, *Love in Daily Life*; Matthew 5:13-16, *The Family a Witness*; Matthew 7:7-12, *The Golden Rule*; Galatians 6:1-9, *Mutual Helpfulness at Home*; Ephesians 5:25-33, *Love as Christ Loved*; Ephesians 6:1-4, *Parents and Children*; John 3:16, *God's Love for the World*; Acts 7:24-28, *Made of One Blood*.

The Pastor and Christian Education

By Charles F. Thomas

It is an established fact that organized teaching work is an integral and vital part of church life. More than at any other time in history, the Christian church depends upon its teaching work for the perpetuation of its own life and the spread of the Christian faith in the community. Most pastors are fully aware of this fact and seek to make the teaching work of the church efficient and effective. Those who do, know that their own attention and leadership must be given to the program of Christian education in at least equal measure with any other phase of pastoral responsibility.

* * * *

In Meetings that do not have an abundance of trained leadership upon which to draw, the pastor has a particular responsibility and opportunity to lead his Meeting in a vital program of Christian teaching. He may be the best prepared person in the Meeting to take this leadership. If not, he should prepare himself to take such leadership when it is needed.

* * * *

Not many Friends Meetings will have the financial resources to employ a religious education director. This need not be a handicap. Every Meeting, however, would profit by making some one responsible as director of religious education. Often there is an outstanding member of the Meeting who has demonstrated by experience and training the ability to guide the total program of Christian education and the teachers working in the program. The idea of a volunteer director of religious education appointed by the Monthly Meeting offers one solution to the need for a counseling and advisory service in training teachers and building the Christian education program.

* * * *

The responsibility of director of religious education may be assigned to the pastor. It is an ideal relationship to the teaching work of the church for a pastor who is prepared to undertake it. In this relationship the pastor is close to the entire program of the church. It will increase his knowledge of what is taking place in the Bible school, give first-hand touch with teachers and pupils, and assure an integration of the church work. The

pastor should be the one who possesses both technical knowledge and spiritual vitality with which to guide Christian education.

* * * *

Acceptance of this task will involve through-the-week activities in meetings with teachers, individually and collectively, consultations with parents, and visits with children and young people. It calls for continuous thinking, praying and planning for the great task of bringing all youth and adults of the Meeting into a vital religious experience and continued growth in Christian living and churchmanship. This is exactly what the pastor wants to do. Wise is the pastor who sees the open door to the lives of youth which the Christian education program affords. It is equally valuable to feel the strength of a staff of dedicated teachers working in close unity with the objectives and purposes representing the total program of the Meeting.

* * * *

Another contribution which the pastor can make to Christian education is his work with young people in their organized activities. These can be brought effectively into the objectives and plans which guide the entire work of the church. The pastor is doing a piece of Christian education when preparing a group of boys and girls for membership. He may also be doing Christian education when on a hike with junior boys, or when participating in sports where he exemplifies Christian principles in recreation.

* * * *

Home visitation is one of the pastor's valuable opportunities for Christian education. In homes where Bible reading is acceptable, the pastor has a good opportunity to teach. Where children are in the home, there are often opportunities to tell stories, which can be an excellent means of teaching. Facing with parents the problems of home life certainly affords a situation for teaching.

* * * *

Shall the pastor teach a class? This question is asked by many busy ministers. The responsibility for putting his best into the morning sermon may cause a pastor to hesitate to teach a class. Some pastors feel that if they

teach, it displaces a volunteer worker. Both of these attitudes have recognizable merit. There are situations, however, in which the pastor ought to teach a class because that is where he is most needed. Ideally, he should be in the Bible school every Sunday. He should be there as a counselor and guide, giving help and encouragement to officers and teachers. He should be getting acquainted with each pupil, visiting departments, leading in occasional worship services and in other ways making himself active in the Bible school. Only conditions of health can excuse non-participation in the Bible school by the pastor.

* * * *

A minister in the pulpit is a Christian educator. This is not to say that the pulpit is a lectern for teaching, but any gospel message will interpret, counsel, and inform people. There are times when sermons deal directly with life problems faced by the members of the congregation. Such sermons are primarily teaching sermons.

The pastor is a minister of the gospel, preaching and teaching the good news. He is inevitably a Christian educator. Fortunate is the Meeting that has a pastor who, by training and disposition, can and does give the best guidance within his ability to a program of Christian ministry of preaching and teaching.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Best of Studdert-Kennedy, Harper and Brothers, with a tribute by the late William Temple, Archbishop of Canterbury; 173 pages; \$2.

Studdert-Kennedy was a unique combination of the mystic and the apostle. Following the first world war he was called widely to student conferences. He was engaged directly as a chaplain on the battlefields of the first world war. In all of these experiences he carried a great sense of tragedy, yet saw in tragedy itself a meaning. It was that which most characterized his life and writings.

Now, through a personal friend, the best in his poetry and prose is made available. In what to Americans is probably his best-known poem, "Indifference," one finds the heart of Studdert-Kennedy in social concern and mystical sense that could only be stated in poetry. "When Jesus came to Birmingham . . ." are oft quoted lines in American churches.

The Sunday School Lesson

For May 8 — The Clash with
Religious Authority

Mark 11:27-33; 12:28-34

This lesson will be more clear if it is seen in its proper setting. The events recorded in the printed lesson are only a part of the happenings on Tuesday of the last week of Jesus' life. We need to see how the gathering fear and hostility of the professional religious leaders of Jerusalem were fed by the sequence of events.

On the first day of the week Jesus started toward Jerusalem, sending forward for a donkey, which he rode cityward. The highways were filled with pilgrims. Spontaneously they entered into the spirit of the occasion and by the time they reached the city the ovation was so great that it made a distinct impression upon the leaders of Israel. But if it had stopped there, nothing serious would have come of it.

The next day, however, Jesus revisited the city, and this time he was so incensed by the commercialization of the Temple religion that he drove the cattle and sheep from the court yard; he over-turned the money changer's tables, and threw a real fear into the hearts of the priests and temple operators. The events of the next day are largely attempts on the part of these officials to lay some trap for Jesus.

The first question, "By what authority do you do these things?" was surely an attempt to get him to say something which the crowd would recognize as blasphemy. Jesus turned the question back upon their own heads by asking where John the Baptist got his authority, or one might say, where does any religious authority rest?

The second question attempted to get him to bring down the wrath of Rome on his head, by a question about taxes. It was probably a very insincere question, but His answer is historic. Give Caesar what is his, but give God what is his.

The third question had to do with interpretation of the law. How is the law regarding marriage to be interpreted in the light of the resurrection? To this, Jesus gave his answer as to the spiritual nature of resurrection, and this raised so many issues among the parties that they could not possibly have acted together against him on that basis.

The final question was as to the priority of God's commands. And Jesus'

answer here is a classic among his sayings. They asked for one; he gave them two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and Thou shalt love thy neighbor as thyself."

The answers of Jesus have a certain luster to us now, but it must be remembered that they so infuriated the temple leaders, they determined to have his life by fair means or foul, and two days later arranged for his execution with the connivance of bad religion and jealous politics.

Questions:

1. Have you ever been able to win an argument in regard to a religious question?

2. What is the ultimate basis of your authority in religion?

3. Why is religious controversy so bitter when it arises?

RUSSELL E. REES

For May 15 — Jesus' Teachings on
the Judgment

Mark 13:1,2; 28-37

One of the symbols of man's greatness is building. When great conquerors have subdued their enemies, then they try to outstrip all others by building stately and imposing structures. So they easily suppose that the size and grandeur of their works is a true indication of their importance. Israel, no less than Rome, was proud of her buildings, and the temple in Jerusalem was the most imposing of her structures. The Disciples spoke for the average person when they admired it. "What manner of stones, and what buildings," they said. But Jesus saw deeper than did they. The measure of a civilization is not its buildings, but its spirit, its purpose, and its values. The stones can be pulled down one after another until the whole proud beauty of them is in ruins.

Does your class know about the "Bundle Subscription" to THE AMERICAN FRIEND? For ten or more copies to one person who makes one remittance the subscription price is \$2 each. The copies can be distributed on a Sunday morning. Write THE AMERICAN FRIEND, 101 South 8th Street, Richmond, Ind.

This is properly not a lesson on the judgment, as is the passage in Matthew 25, but it is a statement in contrasts. Men, so Jesus said, think buildings are the permanent and enduring evidences of power, but in reality it is "my words" that are lasting. How frail are words and ideas! They are just the passage of the breath across the vocal chords, but they outlive man's greatest monuments when they are true words. The place where the temple was located is as level as a table top, truly not a stone left upon another, but Jesus' words are far more familiar to the world today than they were nineteen hundred years ago.

In the tragedy which was to befall Jerusalem, and which Jesus here so accurately foresaw, he also saw the whole tragedy of man on the earth. For we are almost as prone as were the Jews to place our dependence in bricks and stones, instead of in ideals and spiritual values.

It would be a great mistake to read this lesson and fail to apply it to our own national and community life. What is it that causes the rise and fall of nations? How does it happen that Israel, a tiny, unimposing country, has so affected the life of the world?

Too much time and energy have already been spent on trying to fix the date of the judgment and the end of the age. We have all too largely overlooked the main point of the message, which was surely, "Take heed, watch and pray, for ye know not when the time is." If we do our work well now, if we keep our minds and hearts open to the new truth that is continually breaking into the world; if we watch and pray, keeping our spirits free from entangling alliances with materialism, then we shall be prepared and ready, whether judgment comes soon or late.

Questions:

1. Look up in a good Bible Dictionary the destruction of Jerusalem, and compare Mark 13 with it. See how closely they parallel each other.

2. What is apocalyptic writing? Give examples. When does it usually arise? Is this typical apocalypse?

RUSSELL E. REES

Two Cincinnati patrolmen, in a case of mistaken identity, recently picked up a man suspected of illegal entry. On the way to the station they asked, "How did you get into this country?" He straightened himself with pride and answered, "I'm a full blood Sioux Indian. How did you get into this country?" All three faces were red!

AS IN THE DAYS OF CHRIST

"And a great multitude followed him, and he . . ."

Ray Hartsough, pastor of the Gilman Community Church in Gilman, Iowa, it at present a member of the Quaker team serving in southern Palestine. He is in charge of camps accommodating some thirteen thousand refugees in the Gaza area. He tells, in a recent letter, of the land and the refugees with whom he is working:

"These things I thought I should never see—camel caravans, shepherds and their sheep, orange groves protected by cactus fence, a camel pulling a wooden plow, and hunger in the land; thousands of refugees pulling up growing grain to have something for greens, and tearing cactus apart to get the pulp inside, gathering bits of brush, carrying earthen water jars on their heads—people living in caves, tents, remains of houses . . .

"Today I was reminded vividly of the ministry of Jesus. A man was in the office asking for a canvass cover for his home. I had been there Sunday morning. I asked about his year and a half old son who had had measles several weeks. He was still very sick. I said I would go to see them. As we started across camp, men and children

followed until there was a great crowd. Another man came to me, saying, 'I also have a sick child, please come to see her.' Another said, 'My son has been sick for three years with a bad cough. We took him to many doctors at Jaffa, but now we are refugees and can do nothing for him.' I went to see this lad, suspected tuberculosis, and gave him a note to take to the doctor so that he could be put into isolation, away from these crowded conditions, if necessary.

"None of these people had been to a doctor or to the Public Health Department, for they did not know about them. I am the Quaker representative to do what I can to provide better food, health, and shelter for these thirteen thousand people. I also saw an old woman, suffering from dysentery. The Public Health Officer will now provide a special rice ration and perhaps take her to a hospital. We visited an old man of eighty, whose title is Raj, which means he visited Mecca. He was lying in quarters four feet by nine, with a wife and granddaughter. He was very weak. They told us that he felt stronger when he had tea, so I reported this, and the tea will be added to his ration.

"As we approached camp this morning we saw men digging a little grave. Up the road we met the father carrying

his dead child, followed by the mourners. The father had been married thirty years, and this was his only son.

"Now a doctor comes to camp each morning except Friday, which is the Holy Day. The doctor said that most of the children's deaths were from pneumonia, following measles. He said 'I cannot secure any sulphur. Could you secure me some?' I am waiting now at the hospital in town hoping the Christian hospital can let us have some for our Arabs. It will save the lives of many children."

CONTRIBUTORS

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Charles F. Thomas, Secretary of Board on Christian Education of the Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

THE COLT

Spring is a colt with gentian eyes
That dances where the last snow lies;
And where the young earth shows through black,
He leaves his little half-moon track.
His mane and tail grow lush and rank
As grass along the river bank.
The songs of birds are in his ears;
Frolicking onward, he disappears,
Leaving warm tracks on the sunny hills
To make fresh places for daffodils.

JOE ELLIOTT

SOFT RAIN

There's something kind
About soft rain:
The sound of it,
A low refrain;
The muffled beat,
A calm to pain
Of sun's bold light,
Of earth's red stain.
There's something dear
About soft rain.

MARION M. CRONISTER

MARCH REDBIRD

Eye-catching redbird,
Eager and gay,
Brighter than flame
You light my day.
Where did you come from,
Why do you stay,
In this March-torn world
That is grim and gray?

HELYN BAUMHART

TWO DAYS

An April shower awakened me.
Yes! Yes! I'm coming can't you see?

* * *

The sun swam in and kissed my cheek.
Oh God! Please make this day a week.

HELYN BAUMHART

WOODS IN SPRING

Violet-scented woods,
Mushrooms' velvet hoods—
These I set apart;
Songs of birds intrude
On dreamy solitude:
Spring is in my heart!

HELEN M. BERRY

IN MEMORIAM

Margaret B. Hackney, a Friends' minister for sixty years, died at Knoxville, Tennessee, on April 2, at ninety-six years of age. She was a native of the East Tennessee mountain area and the widow of George T. Hackney who died many years ago. She served as boys' housemother at Friendsville Academy. She grew up during the Civil War period, and was convinced that friendship with all is the great need of this war-stricken world, and felt the call to the ministry in early girlhood. She served as pastor of a meeting near Greensboro for thirteen years, and was in evangelistic work; preaching an occasional sermon as late as ten years ago. She was the mother of four children, of whom Mrs. R. E. Boring, Concord, and Mrs. J. A. Hornaday, Asheville, survive. She was the mother of the late Dr. S. J. Hackney of Chattanooga. Services were conducted at the Friendsville meeting-house, with Calvin Gregory and Ernest W. Pellaux in charge, and interment was made in Friendsville Cemetery.

LETTER FROM HUNGARIAN FRIENDS

Carefully drawn up in script and beautifully illuminated, the following letter was presented Edward Wright as he left Hungary. Their country is now Communist controlled.

Dear Friends:

Now as we say farewell to you, we have more tears than words. We believe that not only you personally will go far away but a part of our hopes will go with you as well. What you gave us was not only love and relief for sufferers, but a way towards the spiritual unity of the whole mankind, beyond borders, religions, and nationality. You taught us not only a religion, but gave us an example of the true prayer and the unselfish Christian love and community. We are without financial means in these days, and can give you nothing else but the tender feelings of our hearts.

We knew almost nothing of Quakers and Quakerism, but let us hope that during your stay here we have been keen disciples on whom your energy was not wasted without any result. You were the seed-sowers and we strongly believe that this spiritual seed of Quakerism will have many and strong roots in the Hungarian soil. You took the first steps with us, hand in hand, and we shall try to go on. Our task is not an easy one, but we hope you will not forget us and will send us your spiritual support that we

so much need. Now as you bid farewell, we shall remain alone, as a little flock in a stormy weather or in a raging flood.

It is our wish you should let all the Friends of your countries know how much gratitude we feel towards all of you who have been here: the Thomases, Albert Simon, Bert Mitchell, Corwin Perisho, Rebecca Taft, Margaret Williston, Ed Wright, Joan Freeth and

the others. And just as we shall always keep you in our minds and hearts, all the other Friends abroad should know what these people, mentioned above, did for us.

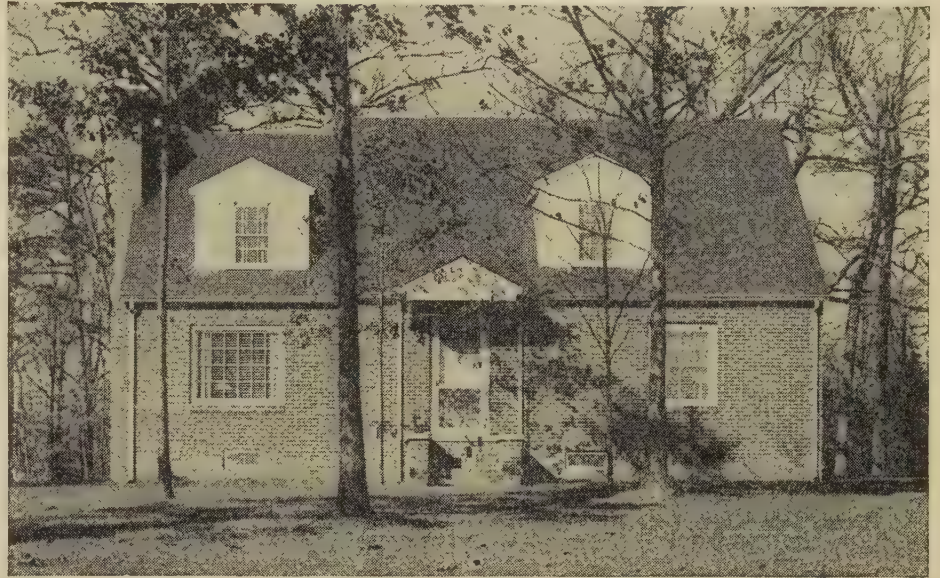
May God help the Friends all over the world and our much beloved Friends in Hungary.

Hungarian Friends

Budapest, Hungary

March 6, 1949

DEEP RIVER FRIENDS



Deep River Meeting in North Carolina Yearly Meeting has completed a new parsonage. The Meeting gives evidence of spiritual vitality in this physical advance. D. Elbert Newlin is the minister. Below are shown some official Friends in the Meeting.



Seated: Ruth Anne Horney, president of the Woman's Auxiliary; Inez Newlin, minister's wife; Bertha White, clerk; Florence Allen, chairman of the Parsonage Fund Committee. Standing: Ralph F. Thornton, treasurer; Elbert D. Newlin, minister; Reynolds Neave, superintendent of the Bible School; Henry Davis, chairman of the Parsonage Building Committee.

Friendly Life — Far and Near

Toronto Friends have opened a new center, having sold their former buildings. It is near the university and has a library, reading room, meeting room and space for Sunday School classes.

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Following the recent death of his father, Jason Biddlecum, Homer Biddlecum will return to full-time service at North Tenth Street Meeting, Richmond, Indiana. He is also associated with the staff of Quaker Hill.

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Quite often THE AMERICAN FRIEND presents, in the pages of advertising, opportunities for Friends, younger and older. We hope that readers will peruse those pages and help Friendly agencies in the securing of workers.

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Floyd Schmoie, Seattle Friend, reports a plan to build a "House for Hiroshima," by Friends of the Pacific area. Permits have been secured from responsible officials and it is hoped that an American group will sail June 24, for Japan.

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Friends of New Castle, Indiana, Meeting are glad that former New Castle Friends, Earle and Jane White Estes, have been active in helping to establish the new Friends Meeting at Stamford, Connecticut.

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After a much needed and much deserved vacation in California, Arthur and Westine Shufelt have returned to their work at Council House, Oklahoma. Next day after their arrival home, they had to help fight a forest fire which was threatening the mission property.

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Mary Ballard and Juanita Beede are visiting in Nebraska with James and Eleanor Thorpe. They will attend during June in Kokomo, Indiana, the wedding of Donald Beede and Ruth Young. Ruth Young is the daughter of Norman and Mable Young of Kokomo.

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Mrs. Claude R. Branch, an alumna of Lincoln School, Providence, Rhode Island, and a Lincoln School mother, is visiting schools at Creil and at Provins in France, sponsored by Lincoln School under the school affiliation program of the American Friends Service Committee.

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Marie Louise Moll is resident at Quaker Hill, April 25 to May 6. She

will fill speaking engagements as requested in the area. As a trained social worker, lecturer, teacher, artist, and much traveled Friend, she will be very helpful to groups which use her.

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Ruby Dowsett, who is now back at her home, 51 Ponsonby Road, Karori, W3, Wellington, New Zealand, will soon issue the first letter of the "Round the World Quaker Letters for Children." During her recent trip through the United States and Europe she gathered materials and created interest in this.

* * * *

Religious Emphasis Week was observed on the Whittier College campus in March. D. Elton Trueblood, professor of philosophy at Earlham, was scheduled as the leader and consultant for the annual Religious Week held at Whittier College. He lectured and held daily personal consultations with the students of the college.

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A "Sacrifice Meal," which saved one hundred and thirty dollars to contribute to the World Student Service Fund, was served recently at the Whittier College Campus Inn. Made up of Multi-purpose Food, a special concentrated food sent to people overseas, the "Sacrifice Meal" was sponsored by the Student Christian Association of Whittier College and the Campus Inn.

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Harold N. Burnham of New England Yearly Meeting is in the prison camp at Springfield, Missouri, as a non-registrant. There are sixteen non-registrants there. They are in contact with one another in the same dormitory so they have fellowship. They have been given a special room in which they can have meditation in the manner of a Quaker meeting, both morning and evening.

* * * *

The Associated Executive Committee of Friends on Indian Affairs will hold its 1949 Annual Meeting at Wyandotte, Oklahoma, June 4-6. All persons interested are invited. A two-day visit with Osages at Hominy is planned to precede the meeting at Wyandotte, and one session on June 5 will be held with Seneca Indian Friends in their new meetinghouse in the Council House community. At Wyandotte, there will be opportunity to visit the

Government Indian School. Write for room reservations and further information to the office of the Committee on Indian Affairs, 23 Howard Place, Richmond, Indiana.

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Although the ships have not yet been assigned, it is hoped that the program of education and recreation can be undertaken again in the summer of 1949. On the basis of this hope, American Friends Service Committee has agreed to take again the responsibility for orientation. Rex Crawford, sociology professor and director of foreign students at the University of Pennsylvania, has been appointed director to begin service full time on June first. George Dudley and Renee Levin are also members of the staff.

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Wilfred Wellock, English journalist, former member of Parliament, and world observer, has begun a four-month speaking tour of the United States under the auspices of the American Friends Service Committee. He has traveled extensively, having visited some sixteen countries, including Russia. He is one of several lecturers who have come to the United States under the auspices of the AFSC to participate in its program of peace education. Other speakers have included Reginald Sorensen and Victor Yates, English lecturers, both members of Parliament.

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Information has been released by the American Friends Service Committee concerning some personnel needs in work with the Navajo Indians. Some of these are: competent and service-minded doctors, dentists, nurses, sanitarians; a person or persons to work with Irene Hoskins in developing and applying techniques for teaching the written Navajo language to Navajos; persons with supervisory nursery school experience among under-privileged children, and a nursery school teacher. For further information contact the AFSC Pacific Southwest Regional Office, 426 North Raymond Avenue, Pasadena 3, California.

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During the past year three of the four missions in Oklahoma have had a "face lifting." The greatest change has come to the mission at Seneca Council House where, largely through the effort of the Shufelts and the local community, a new church has been built. The meetinghouse at Wyandotte

s been beautifully redecorated and needed repairs made on both home and church. At the Kickapoo Center the large mission home has had its roof shingled and interior decorating done; the smaller farm house has been completely remodeled, and the camp-house also has been repaired and rehabilitated. In each case, people in the local community have shared largely both labor and expense.

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W. O. Mendenhall has been given the Pioneer Award for distinguished service to the Y.M.C.A. He has served on the national board of the Y.M.C.A. He is best known to Friends as former president of Friends University and teacher of Whittier College. His spiritual ministry among Friends and his service as a director of Quaker Hill in recent years give him a high place in the affections of Friends.

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Two Friends, Jonathan M. Steere, of Overford, Pennsylvania, and Dr. W. Carson Ryan, of Chapel Hill, North Carolina, have been appointed members of a National Advisory Committee on Indian Affairs by Secretary of the Interior Krug. The former is president of the Indian Rights Association and chairman of the Associated Executive Committee of Friends on Indian Affairs. The latter was head of the Department of Education of the Indian Bureau in President Hoover's administration.

* * * *

During the past several weeks William Reagan has been in service among Friends Meetings of the Mid-west. He has had series of meetings in Bloomington, Fairfield, Carmel, and New London in Western Yearly Meeting; and at Earlham and Des Moines in Iowa Yearly Meeting.

He has often spoken to grade schools and high schools as well as holding conferences with committees and special groups in the Friends Meetings. The meetings have emphasized the need for church members to be active in service. He has carried a stock of good books from which sales have been made. The most recent series was at Carmel and New London where a good attendance and interest characterized the meetings.

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Bufa Yamamuro, a member of the Wider Quaker Fellowship living in Japan, writes the following: "I was requested to edit The Salvation Army Company Orders (Sunday School Lessons) for 1949. I included a lesson on the life of George Fox for Sunday, November 6, as a lesson in peace. My translation of Professor Trueblood's comment on the commandment, 'Thou

shalt not kill' (only short extracts) was inserted in the January number, and my translation of the Quaker peace testimony was in the February number of *The World State*, the official organ of the International Peace Association headed by Dr. Kagawa." Bufa Yamamuro has also written a book in Japanese entitled "George Fox—Apostle of Peace." He received his education in England, and it was there that he came to know about Quakerism.

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Friendly Fellowship

Glenn Reece held a two-week series of meetings at Pleasant Grove Friends Meeting near Hutsonville, Illinois, February 27 through March 13. Large groups from surrounding churches fellowshiped with local Friends during these services, and brought special musical numbers. Everett and Ruth Kellum, returned missionaries from Africa, were guest speakers one evening during this series, and also showed slides of their work. They brought a challenge for prayer and material support of this work, so that the gospel might be given to those in darkness.

* * * *

Since May, 1948, work on clothing for relief at the Friends Center of the Worcester, Massachusetts, Meeting has grown to the point where a ton a month is now shipped to the Philadelphia warehouse of the American Friends Service Committee. These shipments include all used clothing collected by

Church World Service in the Worcester area, as well as by Friends themselves, and many new garments made from material donated by mills in the region. Catherine Frazer is directing the processing of the clothing. Members of seventeen churches in Worcester county have cooperated in the work, and valuable services have been contributed by Worcester laundries and cleaners.

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In the Larger Circle

The Federal Council of Churches of Christ in America has been given a one hundred thousand dollar grant by the Rockefeller Foundation for a three-year study of the application of Christian principles to economic life. The Rockefeller Foundation made a total grant of one hundred thousand dollars over a three-year period.

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Probation for juvenile delinquents is being adopted in Italy for the first time as a result of an experiment conducted by the American Friends Service Committee. Previously, the Italian custom saw teen-agers placed in prison with no hope of probation because the penal code makes no provision for the treatment of juvenile delinquency.

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Friends in the areas of Bard College, New York; Green Lake, Wisconsin; Blue Ridge, North Carolina; Camp Sierra, California, may be interested in family ashrams being planned by the Federal Council of Churches in

WHITTIER COLLEGE

The Quaker College of Southern California
announces the construction of

WANBERG HALL

Modern dormitory for men

Priority in reservations for the Fall Semester will be
given to out-of-state young men of Quaker affiliation
until June 1, 1949

For information, write

DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA

those areas. For information, write the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

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Bills now before Congress, H. R. 3476 and S. 1407, authorize appropriation of ninety million dollars for the rehabilitation of the Navajos through natural resource conservation, industry, employment, education, and health. These bills are sponsored by Rep. Toby Morris, Sen. O'Mahoney and others. They deserve our examination and support.

* * * *

Dr. John R. Nichols, new Indian commissioner nominated by President Truman and approved by the Senate, March 28, will assume his post as soon as he can be released from his present duties as president of New Mexico College of Agriculture and Mechanical Arts. He was a member of the Indian Affairs Committee of the Hoover Commission last year and is recommended by Charles J. Rhoads, a former commissioner and member of the Indian Rights Association. Friends interested in the welfare of the Indian should convey to him their interest and carefully considered opinions.

* * * *

Representatives of the "United Nations" met in the childrens' rooms at Mittelhof, neighborhood center in Berlin, on Tuesday, February 22. It was a Lilliputian gathering with all the Mittlehof children playing the parts of Molotov, Malik, and Bevin, and playing these parts with utmost seriousness. This meeting was the beginning of a new program in the Mittlehof Kinderhort, an international program through which every two weeks the Mittlehof children will become acquainted with children all over the world. It seemed fitting to begin the program with a meeting of the United Nations. Alice Shaffer who has herself had experience working in the United Nations, was chairman of the meeting.

* * * *

Does silent worship lend itself to universal use?

Some nine hundred students at the Pawtucket, Rhode Island, East Senior High School stood for a minute of silence "to direct their minds and hearts to God" before starting their first class session. Bible reading and spoken prayers might not have been permitted.

BIRTHS

KESSLER—To J. Terrell and Ruth Wilcox Kessler at Oskaloosa, Iowa, on April 4, a daughter, Mary Ellen.

NICHOLSON—To Francis T. and Jean Michener Nicholson, a daughter, Carol

Jean, at Havertown, Pennsylvania, on March 16.

NORTON—To Arthur J. and Phyllis S. Norton, a daughter, Pamela Arthette, on February 6, at Glens Falls, New York.

ENGAGEMENTS

Harold N. and Gladys J. Tollefson of Baltimore, Maryland, announce the engagement of their daughter, Margaret Alice, to Alan Olds Inglis, son of Reverend and Mrs. Ervine Inglis of Webster Groves, Missouri.

Norman and Mabel Young of Kokomo, Indiana, announce the engagement of their daughter, Ruth O. Young, to Donald F. Beede, son of Juanita Beede of Whittier, California, and the late B. Willis Beede.

DEATHS

KELSEY—A. B. Kelsey on February 21, at Amboy, Indiana, aged seventy-nine years. He was a faithful member of Amboy Meeting. Services were held in the church. Surviving is the widow, a daughter, and three sons.

OVERMAN—Thomas C. Overman on February 21, at Indianapolis, Indiana,

aged eighty-nine years. He was a birthright member of Amboy Friends Meeting in Indiana. His wife, Margaret, preceded him in death. As long as health permitted they were faithful attenders of Amboy Friends. He is survived by four children. Services were held in Amboy Friends church and burial was in Amboy Friends cemetery.

PIZIE—Annie E. Pizie at Millbrook, New York, on April 9, aged ninety-two years. She was born in England in 1856, coming to the United States when three years old. She united with Nine Partners Meeting in 1876, and was one of its most faithful members for the remainder of her life. She worked among young people for nearly seventy years in the Christian Endeavor Society and as a primary teacher. Services were conducted by Chalmers Holbrook, pastor of the Federated Church.

SILVER—Edith Wistar Stokes Silver on April 1, in Harford County, Maryland, aged seventy-six years. She was born in Germantown, Pennsylvania, and was united in marriage with William Silver of Harford County in 1897, who was of a family that settled there in 1767. She was active in civic organizations, and within the last two years organized the Lions Club in Darling-

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and a Garden Club. She was responsible for starting the first Negro Home Makers Club in Harford County. She was a devout member of the Society of Friends and a member of Deer Creek Meeting, in Darlington, Maryland. Surviving is a daughter, Esther Stokes Jaeger of Aberdeen; and five sons, Francis Stokes Silver, William Master Silver and Roger Silver of Darlington; John Archer Silver of Philadelphia, and Arthur Wistar Silver of Germantown. Services were held at her home, Meadow Farm, in Darlington and burial was in Darlington cemetery.

STEWART—Wallace A. Stewart on October 26, 1948, aged seventy-four years, Glens Falls, New York. He is survived by the widow, Cora Stewart; three daughters, Mrs. William Edwards Glens Falls, Mrs. Douglas Libby and Mrs. Clair Osborn of Springfield, Massachusetts; three sons, Wallace C. and Nelson C. Stewart of Glens Falls, New York, and Robert L. Stewart of Hudson Falls, New York; seven grandchildren; and a sister, Betty Maynard, Randolph, New Jersey. Services were conducted by Cecil E. Pearson, assisted by Joseph Peacock and interment was in Friends cemetery at Glens Falls.

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OPPORTUNITY OFFERED

FRIENDS—who are teachers, either of the grade schools or high schools, are invited to apply for work at Friendsville Academy, Friendsville, Tennessee. Friendsville Academy is a Friends' boarding school, serving a wide area of the Middle South—in a growing industrial region. Write for application blanks to Curtis A. Johnson, Principal, Friendsville, Tennessee.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich. Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School at 9:30; Morning Worship at 10:45. Herbert Huffman, Minister; George Warheit, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a.m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

The Settlement of Buck Hill is now entering its 48th year, having been incorporated Twelfth Month 31, 1900. The enterprise has grown and flourished far beyond the hopes of its founders. From a small company with \$20,000.00 capital the present value of The Inn and its appurtenances and the 176 cottages, which compose the Settlement, together with their furnishings, is in the neighborhood of \$4,000,000. But size and dollars are not everything. The management has been able to retain some degree of the simplicity, good order, friendliness and cheer of the original foundation. The other day Friends' Central Bureau called up from Philadelphia and asked if there was a Friends' Meeting at Buck Hill. We were able to say that for 48 years a meeting for worship had been held in the East Room of the Inn, with never a break except in the early days when The Inn was closed in the winter time.

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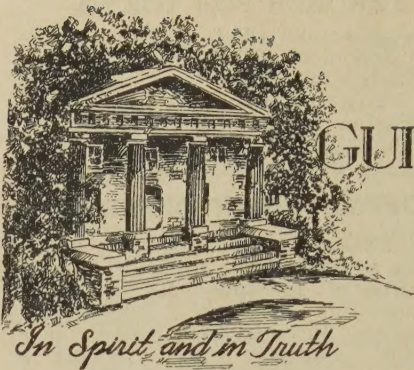
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